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Evangelical Visitor- February 21, 1910. Vol. XXIV. No. 4.

George Detwiler

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Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord, and the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 10:7.

VOL. XXIV.

HARRISBURG, PA., FEBRUARY 21, 1910.

No. 4.

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"They Were Filled With the Holy Spirit."

My purpose to-night is to give expression to several leading thoughts on the revival in China; and as many have asked me how I came to be led into this work will you pardon me if, first of all, I refer briefly to that. From the beginning of my work in China I have seen results of blessing, but have always been ashamed of their paucity. It seemed to me what I saw was far short of the limit of the almighty Spirit's power—that there must be hindrances somewhere, otherwise the Spirit would produce still more wonderful fruits. Reflecting thus, I was led to look into the lives and the works of men like Finney, Moody, Spurgeon, Fletcher and others, as well as more carefully to read the word of God. At that time I was a busy missionary preaching to the heathen thirty or forty addresses a week. I just dotted down in my Chinese Bible, for illustration and so on, the thoughts suggested by my reading, and gradually they became

part of myself. Finally I was led to the point of absolute willingness to give up everything—wife, children, all that I possessed—if so be God's power might work through me.

A DEFINITE POINT.

Now when I came to the point of definite and complete self-surrender, I felt that I could expect the Lord to do for me all that He was able to do, and by faith I received. I had no wonderful manifestation such as Finney had, or Fletcher or Moody. Indeed, I had no more consciousness of extraordinary power—though I had always coveted such—when I went to Manchuria, than I have at this moment. I thank God for that. It seems to be God's plan for me at any rate, and perhaps it may be so for you, not to wait for any definite consciousness of anything, but rather to obey God. "Whatsoever He sayeth unto you, do it." Fulfill all the conditions, and God will not fail to manifest His power.

I am convinced that He will that Pentecostal conditions should always prevail. Remember the whole company of disciples assembled in the upper room at Jerusalem, were "filled with the Holy Ghost." That is just what the Lord intended His Church to be—each member of it—a channel of the almighty Spirit; so that the mother in her home, the teacher in the school, the man at his business, the farmer in his fields, and the preacher in the pulpit, all might live, and work, just as the almighty Spirit would lead them.

This fulness of the Holy Ghost is what we all need; and everyone of us may, if we will, receive it. Do not wait for some extraordinary experience, but obey God, and—by faith receive.

Another thought is this. There is a great deal of unbelief. I meet it even among foreign missionaries. It would be natural to expect it among the Chinese but for foreign missionaries not to believe seems so strange.

On one occasion, at the invitation of the Chinese pastor, I went to a station to hold special meetings. One

of the two foreign missionaries on the station had nothing to do with the invitation. On my arrival I went over to his house to arrange about the prayer meeting. He said: "Let me make my position clear, and say if you will fall in with my plan. My method is this: To-morrow morning you will not preach at all. We three pastors will meet together and pray and map out a plan of action. We will think of subjects such as, 'The Kingdom of God: (a) the glory of the kingdom; (b) how best to extend the kingdom,' etc. We will get the people in and will ask one man to state what he thinks the kingdom of God means, and another to pray about it—and so on. If you will agree to this plan I will go into the meetings; otherwise I cannot."

QUENCH NOT THE SPIRIT.

"Well, we had no prayer meeting. In that church, just a week before I visited the place, there had been a big fight. One of the deacons was pitched down the embankment. But the missionary brother did not see the devil was inside of the church eating up the sheep. Poor fellow, he was a believer in the 'New Theology.'"

However the work started there. The brother to whom I refer did not come on the third night. His colleague—no one could accuse him of trying to work up any feelings whatever, such a quiet, easy-going man—was leading the boys in the school—fifty odd boys, from ten to twenty-two years of age. Suddenly one boy got up and confessed sin and immediately broke down. Then the whole school was moved. The leader tried to sing. The boys paid no heed to him, and after about an hour he came in to me. I was preparing an address for the next day, on "Quench Not the Spirit." I went to the school room. Those boys were in agony. Their feet were going. Their hands were pounding the desks; they were all trembling and crying at the top of their voices. And this had been going on for about an hour. I saw one boy get up and go

(Continued on page 10.)

Evangelical Visitor

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EDITORIAL.

Fashions.

In the VISITOR of December 27th, 1909, some thoughts were given on fads. We wish now to consider the matter of fashions. We have all no doubt heard the aphorism, "Better be out of the world than out of fashion." Few of us stop to think what an influence our environment has upon our course of action. The food we eat, the clothes we wear, the houses we live in and their furnishings, the way we do business in the world or for the Lord are all modified to a greater or less degree by what those around us are doing. Few are the individuals that think out for themselves a course for each individual action. To accept a mode of action on the recommendation or practice of another saves many of us a great deal of mental worry, nor is it to be condemned outright. Paul says, however, that we are to be fully persuaded in our own mind. With those who think out life's problems for themselves, lies, in a great measure, the hope of a better future. The conclusions may be based on wrong premises, but so long as we are strictly honest with ourselves there is hope of development and of receiving more light as God reveals Himself to us.

There are many who follow the fashions in dress with a consciousness of slavery. Were they to live out their truest self their costume would be materially modified. But Saul-like, they fear the people and obey their voice. "Happy is he that condemneth not himself in that thing which he alloweth." There are three principles that should govern our attire. Comfort or healthfulness, modesty and economy. In winter the body needs be clothed to protect it from the cold, yet many a fashion slave has gone out with a low-necked and almost sleeveless dress and thereby contracted a cold which resulted in death. In Summer or in warm climates the dress should be modest, but as light and comfortable as possible. To wear a waist coat and coat because it happens to be the fashion or custom is slavery. With respect to economy the lowest-priced suit is not always the cheapest and when we add 25 to 50 per cent. to the cost of a suit to have a particular style or cut we are also violating the rules of economy.

Fashions in dress are changed not so much with a view of improvement as of profit; especially is this true of Europe and America. However when we study the fashion plates that represent the mode of dress of the different centuries of the past, we must admit that the present costume of pantaloons, jacket or waist-coat and outer coat or coats for men is by far the simplest and the best adapted to the varying climatic conditions that has thus far been evolved. In part the same may be said of woman's dress. It seems, however, that the weak sex is the most prone to extravagance in adornment of body, especially as regards the head dress.

With the dress question we must not forget that it is here as the result of sin, but let us all be careful that we do not add to our sin by dressing our bodies contrary to God's will. If fashion governs our action more than comfort, modesty and economy, we who claim to be God's children are trying to serve two masters. As previously stated fashion long enough continued becomes custom. Thus we as a church have an established custom of dress which we will consider later.

Sister Fannie Brehm, of Parnassus, Pa., who lives isolated, writes her testimony as follows: "I have long thought of writing for the VISITOR, but was not quite willing to write what I had to write. But I love to read the testimonies, and when the time comes

to get the VISITOR I long for it and it is a welcome VISITOR at our house. Since all things became new my mind was changed and to-day I am more glad than ever. I can say with the poet:

*'When I set out for glory,
I left the world behind;
Determined for a city
That's out of sight to find.'*

I knew that in the condition I was I could not find it, or would not have enjoyed it. My experience is to come out from the world and be a separate people. Always when I obey my conscience I feel the very best. Praise the Lord, that we have One who is interceding for our short-comings: mine are many. But there are so many promises in the word of God, and I think if our conscience agrees with God's word it will bring us safely through. The word of God is unchangeable, yesterday, to-day and forever the same. Praise the Lord. I am all alone, but *not alone*, but in apparel and no brethren or sisters but myself. But I have the word of God and I find much comfort in it. That is my meat and drink and my life, praise the Lord. Pray for me that I may so live that when this glorious sun is set I may meet you all where parting is no more.

Your sister in the faith,
Parnassus, Pa. F. B.

A communication received from Sr. Boulter of Wachapreague, Va., informs us, and they wish the matter to be made known through the VISITOR, that she and her husband, Bro. Boulter, are led of the Lord to give up the business in which Bro. Boulter has been engaged for some years, for conscientious reasons, and feel to devote themselves more fully to mission work under the church's sending and oversight, and thus put themselves at the disposal of the church to take charge of some mission or in any other way that the church may feel disposed to appoint them. Their testimony is that the Lord has been very merciful to them and it is their sincere desire and intent to labor in His cause and work in full harmony with the church.

While we are preparing the matter for this issue the announced Bible Term is in session day after day. We have not been able to attend a good part of the time because of being unexpectedly called to Canada by the serious sickness of our aged mother, and because of the work in connection with the VISITOR. But it is evident that it is both interesting and helpful

to those who are able to attend. As a beginning it is encouraging. We are not able to say how many are in attendance but notice that as the term progresses the attendance increases. A number of brethren are being used of the Lord in teaching on different lines of Bible truth. The services are impressive and we venture the opinion that none of those attending will have fault to find. Bro. S. R. Smith is in charge and if there should be a failure, which we feel sure it won't, it will not be his fault. Possibly in a future issue more may be said about it. We hope it will only be the beginning of what will become a regular institution in the different districts throughout the Brotherhood.

A letter from Bro. H. C. Shank, of Waynesboro, Pa., brings the notice of special meetings held in the South Franklin district, recently, at the Hollowel church and at Waynesboro,—one week at each place—in which Bro. F. Bowers, of Souderton, Pa., ministered in the word. The attendance and attention were good. The word was preached with earnestness and power. The brother surely did his part and his labors were appreciated. May the Lord continue to bless him in his labors. As far as is known there was no open confession by anyone, but it is hoped that the seed which was sown may have fallen into many honest hearts and that they will turn to the Lord before it is too late.

Bro. A. L. Eisenhower writes us from Des Moines, Ia., that he and Sr. Eisenhower are at present located at 1226 W. 11th street, Des Moines, Ia., where they are at the request of Elder J. R. Zook, taking care of the work during his absence, being out in evangelistic work. Bro. Eisenhower calls attention to an important booklet of 92 pages entitled, "Crises in Methodism," to be had from the Christian Witness Co., Chicago and Boston, at 15 cents. His testimony, after reading it carefully, is that it deals with the most profound truth of this age and is the very thing the Christian world needs. He thinks everybody should secure a copy and read it carefully.

Bro. J. H. Byers writes from Northern Michigan appreciatively of the VISITOR whose regular bi-weekly visits are looked forward to with anticipations of pleasure. In reference to converts gained last Summer during the tent meetings he writes that some seem determined to persevere in the service while others are unwilling,

seemingly, to take up the cross. The snow up there is very deep, hindering the regular appointments for meetings. But in his immediate neighborhood the regular weekly prayer-meetings have been kept up, and he has opportunity to minister to a Young People's Meeting in a near-by town every Lord's day evening.

Sister Mary J. Long intimated in her letter in last issue of the VISITOR that she would likely go to Texas to her husband in the near future. But since then she has been called to the home of her mother, near Millersburg, Pa. Her mother is sick and Sr. Long feels she is needed there. Her husband also advised her not to come to join him until later in the season, so she feels to inform all who may be interested that her going to Texas is postponed for a later date. Her address is Millersburg, Pa.

Very encouraging reports have reached us of unusual interest in the meetings conducted at the Houghton, Ont., meetings, which are being conducted by Bro. and Sr. Girvin Bearss of Ridgeway, Ont. There seems to be a great awakening among the people of the community. The large chapel is crowded with anxious listeners, and sinners are at the altar to seek the Lord, and old professors are getting right with God, being also on their knees at the altar of prayer.

Recent word from Abilene, Kans., informs us of the success of the meetings at the Zion M. H., in North Dickenson, conducted by Eld. J. R. Zook. Thirty had been converted, a number had stepped into the higher life; others were prayed for for divine healing. Because of the unusual interest the congregation voted for the continuation of the meeting when it had been decided to close it on February 6.

Bro. H. B. Burkholder and wife, who are at present in charge of the Philadelphia Mission, intend to leave the Mission on March 1, after which date their address will be Shippensburg, Pa., R. R. No. 4. In the meantime and until further notice any one sending anything to the Mission address as follows:

Brethren in Christ Mission, 3423 N. Second St., Philadelphia, Pa.

Recent word from Sandusky, Michigan, informs us that Bro. Lafayette Shoaltz, of Forks Roads, Ont., is assisting Bro. George Kitley in revival meetings at Moretown Center. May the Lord graciously empower the

brethren for effective labor in extending the kingdom of God. The Michigan laborers need and request the earnest prayers of the church.

Our brother, Theron M. Books, of Cleona, Pa., whose report of the special meetings held at Fairland, M. H., Pa., appeared in our last number, writes us that he was mistaken in reporting that there was no one converted. He wishes to correct the statement as there was one person who sought the Lord.

It is again necessary that we remind all of our readers that the VISITOR columns are closed to all kinds of advertisements including the exploitation of colonization projects or other speculations in land, in this or other lands.

If in any district of the church there are any of the old church hymn books (English, soft binding, price 60 cents) that are for sale, correspondence is invited by Bro. Amos H. Engle, Mount Joy, Pa.

We are pleased to report that renewals have come in quite freely since our last issue. Some had remitted already before the blue mark reminder reached them; others accepted the reminder and acted promptly. We hope that the activity on this line will continue, and that before the end of April every credit will have been put in the future. We also wish to say we would rather our Canada subscribers would not send us Canada bills unless they are not in a position to secure a postal order. Canada silver, Canada postage stamps and private checks ought not to be sent here as we cannot use them except at a too large discount. We thank our brethren who are acting as agents in gathering the renewals, and we would, in their behalf, ask of those to whose renewals they are attending to pay promptly on time so that they need not remit at so many different times. It is as easy and costs the same amount of postage to send in twenty or forty renewals as one. So please make it easy for your agent brother, and God will bless you.

The VISITOR has suffered the unpleasantness of losing a subscriber because there is too much "missionary stuff" in it. This is its first experience on that line, and, of course, regrets it very much. We hope some one will be found to fill the gap caused by this unfortunate circumstance.

Special Notice to the Bishops.

To the Bishops of the various districts throughout the Brotherhood, Greeting: Please remember that all Conference matter shall be in on or before May 1 and that districts and State councils having any work for Conference should be reported before May 1st, as well as the reports of the different Missions and Home and Foreign Boards.

S. R. SMITH,
Permanent Gen. Con. Secretary.

NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Matoppo Mission, Bulawayo, South Africa.

Myron and Ada Taylor, Choma, N. W. Rhodesia, South Africa.

H. Frances Davidson, Port Shepstone, Natal, S. Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mtshabezi Mission; Levi and Sallie Doner, Mapane Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.:

Jesse R. and Malinda Eyster, Moderfontein P. O. (Intokozo Training School), via Zurfontein, Transvaal, South Africa.

Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

India.

A. L. and Mrs. A. L. Musser, Maggie Landis, Sen Villa, Madhupur, E. I. R., India.

The following are not under the F. M. B.:

D. W. and Mrs. D. W. Zook, Sripat, Purania, Bankura district, Bengal, India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Bro. Henry B., and Sr. Lydia Burkholder.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

Chicago Mission, 6039 Halstead St. In charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th street. In charge of Eld. J. R. and Sister Anna Zook.

Toronto, Ont., Mission in charge of D. W. Heise, Gormley, Ont.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

GUTHRIE, OKLA.—On January 22, Elder D. R. Eyster, Bro. James Eyster, Sisters Edna Eyster and Ruth Book arrived here and held a week's meeting. The attendance throughout the whole time was good and the hearers were interested. On the last evening, January 30, the house was filled. The truth, and the *whole truth*, was preached to the people, who seemingly appreciated it very much, and asked that the workers come again sometime in the future. While there was none to make a start it was noticed that conviction was resting on some.

May God add His blessing, and may the seed sown become fruitful. The attendance was better than we expected. The weather was fine. The few members here were much edified and are encouraged, by the Lord's help, as much as ever, to continue in His service. Pray ye the Lord of the harvest that he may cause, at least some of the harvest in these parts, to be saved. It is so ripe. We expect later to hold meetings again, and continue longer

with them. Let all who know the value of prayer pray for us and that good may be done.

S. RUPERT.

BUFFALO, N. Y.—To the readers of the VISITOR. Greeting: With the Lord's servant we feel like saying, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." In the exercise of real faith in believing prayer, we can see more wrought in hearts in a moment of time, than can be seen in any amount of effort in the strength of man. We praise the Lord that He is working in the midst of us. The work of the Spirit of God is a work of the heart.

Among those who sincerely desire to follow the teaching of the word and the leading of the Spirit there is sometimes a difference of opinion. This is shown by the rules laid down by the inspired apostle Paul (Rom. 14). As it has always been, so it is even now. Usually there is no barrier in fellowship with those who have the Spirit of Christ and are like-minded. But in the broader experience of perfect love there is room for the exercise of humility and forbearance for which diversity calls. As this is more practical with men it is a greater blessing than the uniformity we so much desire. Experience teacheth that "charity never faileth." Praise God we find it so. We expect to follow the Lamb whithersoever He goeth.

Your servants for Jesus' sake,

GEO. E. AND EFFIE WHISLER.

25 Hawley St.

ABILENE, KANS.—Dear readers of the VISITOR: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" This evening I can indeed say that Christ is my Light and my Salvation. I am so glad that while I was yet in my sins, God's mercy followed me and that I became willing to walk in the narrow way. Yet how often I have been slow to do His bidding, but He remains the same loving Savior. He is a Friend that sticketh closer than a brother and it pays to follow Him closely. It is only then that we really learn to know Him and see what a beauty there is in Christ. I praise Him for His companionship day by day and for the strength He gives me to meet the hard things of life. I am especially thankful for the blessings and privileges which I enjoy. When I read the letters of our missionaries, my heart goes out to those who know not the Savior, and my prayer is, that by God's help in some way, I may be able to help send the "blessed news." I ask an interest in your prayers that I may remain humble at the Savior's feet.

Yours in Jesus,

HEDWIG SCHMUTZ.

February 10, 1910.

MASTERTONVILLE, PA.—The Brethren of the Rapho district held a continued meeting at Mastertonville, Lancaster county, Pa., from January 16 to 27. Brother Claton Engle, of Hummelstown, Pa., labored with the brethren, who spoke the word with power. The meetings were very interesting and two souls made a start, and the brethren and sisters we hope were encouraged on the way. Our heart was made

to rejoice for the truth that the brother presented, and our prayer is that the Lord may bless the seed that was sown, that it may bring forth much fruit, to be reaped at the great harvest time.

A. B. BRUBAKER.

SOUDERTON, PA.—Greeting in Jesus' precious name. "The Lord shall reign forever, even thy God, O Zion, unto all generations." Praise ye the Lord. I cried unto the Lord with my voice and He heard me, even me for which I cannot praise Him enough. When I felt that all the world had forsaken me the King of kings heard me and digged me out of the horrible pit of pride and washed me in His precious blood, and I became a new creature in Christ Jesus. All the earth took on new beauty when mine eyes beheld the King and who is now so dear to me.

Bro. J. H. Smith and his wife were here holding meetings for nearly two weeks and we can say to the honor and glory of God he held forth the word in the truth. He did not shun to preach the whole gospel. I praise God that we still have preachers after God's own heart, who will still preach the word in its purity, and are not ashamed to lift up the standard of the gospel. He was not ashamed to denounce pride, which those that stand in the fashions of the world cannot do. A fashionable lady said to me after the meeting, "I can go anywhere to hear preaching to please men and sinners, but when they come to the house of God to hear those that keep His commandments they expect to hear something that condemns the pride of the world." I know very well when I first attended the meetings and I heard the word preached, it brought conviction, and that night I could not keep my hat on my head. I did not know it was the Lord telling me to take it off. So the next night I put a plain hat on, taking off the wings, leaving nothing but a band on it, and I had still more trouble, and it came to me, wear nothing that pertaineth to a man, and so I took it off entirely, and, praise God, I had rest. John Wesley says, in one of his sermons, "A hat is a scandal to female modesty. It not only drags the wearer down, but also the one that apes after it." When my sins were forgiven, He asked me to cover my head, with His own voice. I thought a person was in the room.

Brethren, I did not know that was in the Bible, but I knew the saints wore them, as I had a dear aunt who lived a pure and holy life. But God showed me it was in His word.

I am so glad to say that one has made a start, and, as brother Smith says, a *real* start. We praise God for the lambs that are coming in the fold, and as I saw the covering on her head, I could say, praise the Lord for an obedient child. Though my sins were forgiven I did not have the assurance that my name was written in heaven till I covered my head, then I could sing, with a heart full of joy, that my name was written in heaven.

Do you wonder I am rejoicing? Wonder that I am filled with praise? I will praise the Lord as long as I live. I can say with the Psalmist of old, "They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever."

We also had the pleasure of having our dear brother Kern from Blackwell, Okla., with us, and we will not forget his faithful

admonitions. Will you pray for us? Also for the one that made a start. She is very dear to me as one of my scholars in my class. My prayer is that they will all turn to the Lord in their young years. We also ask your prayers for the brother and sister as laborers in the vineyard of the Lord, that they may be a blessing wherever they go, and sinners converted.

Yours in Christian love,

LAURA ZENDT.

CHICAGO MISSION.—Greetings to all through Jesus our Savior, who loved us. He it was who said, "Ye are the light of the world: a city that is set on an hill cannot be hid" (Matt. 5:10.) I have been so much impressed of late of the likeness of a light-house and a mission station. A light-house is built out into the water away from land; here the keeper stays, his work being to keep his lamps trimmed and burning brightly all night. He does not know how many ships will pass that night, nor how many would have been wrecked if his light had gone out, neither need he know, but it is his business to be sure the light is burning.

One keeper said, "It seems to me as I look out over the dark waters the eyes of the whole world are upon me; if I don't do my duty months afterward word may come on such a night the light of my light-house had gone out."

The ships do not stop but they see the light, pass the danger mark and go on.

Recently someone remarked, they don't see why more reports do not come from the Chicago Mission. First, let me impress as before the likeness to the light-house. Our business is to shine continually whether or not we see results. We as workers are putting forth every effort to keep the lights burning as God directs. We have tried to be faithful in every point of view. Many are the nights the clock strikes twelve before we are able to place our heads on the pillow.

But you ask as to what are the results. He has said, "My word shall not return unto me void." Does the keeper know how many souls his light kept? No, but our God keeps the records. He does however permit us to see results but the praise belongs to Him without Him no one could do anything.

City work is not like country work. There is a continual shifting,—sometimes just getting interested when they move and we lose them. I am oftentimes surprised when out with the older workers as we go by homes they tell of their experiences there.

Often on the street, even far from home someone steps up and speaks remembering former associations. I remember one young woman making herself known; thirteen years had passed since she had met the workers. With tears in her eyes she said, "I'll never forget what you have done for us. We would not be what we are if you hadn't." Only a ship passing, receiving light, then passed on. Were they saved from wreckage or not by the light? So it is; many we know were saved, were helped, but circumstances changed, they had to go on and could not be numbered with our fold. Will we be judged by what man sees or God?

We do not know how many were saved within the past year, but there have been

blessed conversions and souls led out into deeper truths; not all these within the Mission walls, but the workers being called to homes.

I dare say within the past year not less than thirty children and young people have given their hearts to the Lord. Some of these are striving very hard to do what is right. You would be surprised at the questions they ask at times. And I dare say they know what it means to be saved, and not catechised.

We have been putting forth special effort within the last few weeks: have not spared any means within our power and of value to win souls, to give them in. The Lord has met us in saving, in sanctifying, and in healing power. Ah our Father is so good.

The enemy is very earnest in his efforts. Why shouldn't we? But only as God's Spirit goes ahead will our work be effectual.

We trust the brethren and sisters will continually hold us up before the throne of grace. Prayer is to the spiritual life as roots to a plant. We may have to face the enemy, the problems, but as you stand behind the scenes you are responsible also in that you can pray. Are you praying for the work, not only here but elsewhere? God is not going to ask if we were swift, or strong or had much results, but He will ask, "Were you true and faithful? To one and all will the question come,

And now brethren, "Pray for us, for we trust we have a good conscience, in all things willing to live honestly" (Heb. 13:18).

Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant. Make you perfect in every good work to do His will working in you that which is well-pleasing in His sight through Jesus Christ, to whom be glory for ever and ever. Amen.

Yours in Him,

BEULAH MUSSER.

6039 Halsted St., Chicago, Ill.

CUMBERLAND COUNTY, PA.—Elder Jonathan Wert and Bro. C. S. Eshelman held a series of meetings at Basin Hill School-House, near Carlisle, Pa.

The meetings were largely attended and four precious souls made a resolve to serve the Lord, asking the prayers of God's children. The believers truly were edified by the power and richness in which the gospel was spoken by the brethren, and made to feel that the presence of the Lord was with us. We believe the dear Savior was gently knocking at the door of many hearts that were not willing to open the door to let Him in.

MANSFIELD, O.—The series of meetings held in Richland and Ashland, Ohio, district commenced November 20, 1909, at Crimson Corners school-house, Richland county, with W. J. Myers, from Sippo, O., expounding the word of God to the people with power and effect as there were some ten souls desired to get right with God of when six were received by the right hand of fellowship, and others were deeply convicted. The meetings continued for nearly three weeks, after which they were transferred to Chestnut Grove meeting-house, Ashland county, and continued until De-

cember 26, with no visible results of any one starting for the kingdom. There were some convictions among those outside of the kingdom and we trust the seed sown will bring forth fruit in due season. The saints were encouraged and built up by receiving the bread of life being dealt out so earnestly by the brother.

After returning home for several weeks and putting forth an effort for some weeks in his home district, he again returned and commenced meetings at Pleasant Grove meeting-house on January 26, 1910. The meetings were well attended and the interest apparently good with some deep convictions and one soul taking the step for the kingdom, trusting some others will move out in the near future. Meetings closed on the evening of February 9, the brother taking his leave on the 10th. May the Lord richly reward him for his labors, which he so faithfully gave while among us.

B. F. HERSHEY.

Report of Meetings at Nottawa, Ont.

The Brethren of Nottawa district began a series of meetings on the evening of January 2, in the sixth line meeting-house, Bro. Lafayette Shoaltz, of Forks Road, Ont., conducting the meetings until the evening of the 7th, when Bro. T. S. Doner, of Gormley, Ont., came and assisted him in the work here. They preached the word faithfully and powerfully to saint and sinner, teaching a clean, separate way from which the world takes; also being an example of what they taught, which is praiseworthy of any evangelist. They labored together till January 23, when Bro. Doner went to the second line and began meetings there, while Bro. Shoaltz stayed with us till Wednesday evening, January 25, when the meetings closed with good interest.

The brethren and sisters were very much encouraged and eight souls manifested that they wanted the prayers of the saints. May the dear Lord help them all to get to the place where He can have His way in their hearts, so they can rejoice in Him as their only Savior. We believe it could truthfully be said of the Brethren, while with us, that they "did not shun to declare the whole counsel of God."

May God richly reward them for their labor of love amongst us, by giving them souls for their hire as they go from place to place and may they be kept humble in His service is our prayer.

ISAAC SWALM.

If the followers of the Lord Jesus Christ would make it a point to express what is best in their religious experience, and at the time they feel it most, chapters of happy surprises would fill the volumes they are making. To take ourselves at our best is no more than what we owe to ourselves. Thus we please God, most favorably impress our fellow-probationers, and do what is best for our souls that must give account for what they have thought, said and done.

What a man is in his own eyes never counts; let him learn to see himself with the eyes of God.

OUR CONTRIBUTORS.

No Not One.

There's not a friend like the lowly Jesus,
No, not one, no, not one;
None else could heal all our soul's diseases,
No, not one, no, not one.

Chorus.

Jesus knows all about our struggles,
He will guide till the day is done;
There's not a Friend like the lowly Jesus,
No, not one, no, not one.

No Friend like Him is so high and holy,
No, not one, no, not one;
And yet no Friend is so meek and lowly,
No, not one, no, not one.

There's not an hour that He is not near us,
No, not one, no, not one;
No night so dark but His love can cheer us,
No, not one, no, not one.

Did ever saint find this Friend forsake him?
No, not one, no, not one;
Or sinner find that He would not take him?
No, not one, no, not one.

Was e'er a gift like the Savior given?
No, not one, no, not one;
Will He refuse us a home in heaven?
No, not one, no, not one.

—Selected. Pub. by request.

For the EVANGELICAL VISITOR.

Then and Now.

By D. V. HEISE.

This is reputed to be the great reading age. Truly in no other period of the world's history has the art of printing reached the high state of production that it commands in our day. We might well exclaim with one of old, "of making many books there is no end, and much study is a weariness of the flesh." There is no doubt but that much of the mental derangement and broken-down physical constitutions and nervous wrecks, are caused by that awful mania for reading, "to make one wise," (Gen. 3:6) pouring over light, trashy, immodest literature that should never be permitted to enter any Christian home. The devil has always exerted a powerful influence in the printing press. The time was when Christians refused to admit the weekly secular paper into their homes, lest their families should be defiled with their vain, immoral introductions of worldliness. But that danger point has long since been obliterated. "The god of this world hath blinded the minds of them which believe not." (2 Cor. 4:4.) To the extent that now almost every home admits the daily and many also the Sunday newspaper, which are the devil's efficient allies in advertising his pernicious wares.

Brethren and sisters, guard carefully the literature that comes into your home. There is no question but that the daily papers are responsible for the increase of crime and immorality

in our so-called Christian land. Every paper contains one or more portraits of the long list of criminals, violators of the law and the success of unprincipled lawyers in gaining them immunity from punishment and presenting them to the world as honorable and respectable men and women. Jesus said, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." I believe I may safely say, that few, if any of those portraits seen in the papers are of persons of good moral character, though classed in high society. The devil and his agents have no use for the pure in heart; he must have men and women who will advertise his business, and are prepared to help him defend it. The more impure and immoral their lives, the more hideous and alluring their deportment, the more extravagance and pride they display, under the name of respectability and religion, the more fame and glory they bring to his cause. "Who is like unto the beast? Who is able to make war with him?" Secret orders under charitable names by which he is captivating many of our dear young people who should be with us on the Lord's side to help counteract the works of the devil and hold up to the world the high standard of Christianity in the name of the "holy child Jesus" (Acts 4:30), who "made himself of no reputation. (Phili. 2:7-11.) In Him we have a perfect example. To serve God reverently, the supreme issue of our earthly life, Jesus says: "Come unto me," not to the world. "Seek first the kingdom of God and His righteousness. Not to attain unto a high position, or to be classed among the wealthy or learned of this world and thereby obtain a passport to heaven by what we have done. But that we may lead an humble, obedient Christian life. What did Jesus do? He did not seek worldly honor (Jno. 5:41), or worldly wisdom. (Jno. 7:15.) He was subject to His pious, God-fearing parents until the time was fulfilled that He should be introduced the Savior of the world. Then entering upon His sacred mission of love, He declared: "My meat is to do the will of Him that sent me and to finish His work."

At the close of His ministry, in the garden of suffering, He could say: "Not my will, but Thine be done." Can we? Faithful in service, ending in offering Himself for sin, is written over the fair page of our Savior's life. It began in the home at Nazareth. It was completed on the cross. It was "my Father's business." Precept:

Children, obey your parents in the Lord, for this is right. Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4; Col. 3:20-21). A responsibility no parent dare neglect but to their own condemnation. "First, seek the kingdom of God." First, *teach* them concerning their eternal interests. That they may be taught to live aright. To honor father and mother, and help them promote the cause of our blessed Redeemer. That would constitute a happy home indeed of which Jesus could truly be the head. In a home of that nature there would be no use for the Sunday paper, no time for reading long fictitious stories. Domestic infelicities, woman's suffrage, the latest fashions, divorce proceedings, whole family murders, with their long black list of crime and scandal, which the highly educated and refined people of our land love to read.

Brethren and sisters, we may be glad that we have something better than the world has. "A more sure word of prophecy" *that is food to the soul.*

Clarence Centre, N. Y.

For the EVANGELICAL VISITOR.

False Positions.

By A. McG.

The hatred of the Jewish rulers caused them to remember the words of Jesus, even though they were often overlooked or forgotten by those who loved Him. Frequently in the privacy of their fellowship, He had told His disciples He would rise from the dead on the "third day," and yet it seemed to give them no hope, no cheerful expectation. On the other hand, we find that He only gave two intimations of His death and resurrection to His enemies, or to the public at large, and both intimations were so hidden that it required hate to ponder deep before it found out their meaning. Once He told the opposing Jews, "Destroy this Temple, and in three days I will raise it again;" and it was not until after the third day when Jesus appeared to them and caused them to understand, that His own disciples remembered He had thus declared, and then, and not till then, did they know that "He spake of His own body." Another time He told the unbelieving Jews, that the only sign that should be given them would be the sign of the prophet Jonas, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the bowels of the

earth." And yet on the strength of these utterances the rulers secured soldiers from Pilate to watch the sepulchre in which our crucified Lord's body was laid. They had destroyed the Temple which His Father had prepared for His indwelling, it had been laid aside in the rich man's tomb, and now His enemies are burdened about that very Temple, His body. If His disciples should spirit it away, how easy they could claim, "He is not here, He is risen from the grave, He is gone to His Father as He said."

The chief Priests called Jesus a deceiver and were determined His followers should not continue the work of deception. They understood that Jesus meant that His body would be quickened into life and raised from the grave, and so, "they made the sepulchre sure, sealing the stone and setting a watch." If any of the so-called "Old Theology" people had been in existence at that time and had gained the ear of Caiaphas, they might have tried to persuade him that Jesus was not referring to the resurrection of His own body, but that He meant the resurrection of His Church some three thousand years in the future. They might have done so, for that is the way they reason now, but they would have found it a hard matter to persuade Christ's foes to believe this and to withdraw their watch.

Fancy the meeting between the rulers and the soldiers on the resurrection morning. How all hearts must have sunk, what fears and forebodings must have seized upon their guilty souls, as they listened to the story these frightened soldiers had to tell. Looking on their pallid faces, upon which the hue of death still lingered, they saw truth so clearly stamped, that they could not doubt—they knew it was true.

No need for them to go to the sepulchre; they knew His words were fulfilled, the sign of Jonas had been accomplished, the destroyed Temple had been raised, the body was not now in the rich man's tomb. The rulers and people of Ninevah repented when the resurrected Jonas proclaimed God's wrath; would they of Jerusalem now go down in the dust and cry to God for mercy. No, they had hardened their hearts in their unbelief, and even if one came back from the dead they would not have repented.

What a fearfully false position those spiritual rulers were in, and how quickly they plunged into further sin, in order to keep their hold upon their people. How low they must have sunk in their own and each other's

estimation when they plotted with the soldiers to suppress the truth, to formulate a black lie, bribing the heathen soldiery with money and putting the very lie in their mouths; "Say ye, His disciples came by night and stole Him whilst we slept." Such was the lie of those who refused to recognize the divinity of the anointed Jesus, in whom God was. Such was the resource of those who should be leading the people to a knowledge of God. One almost wonders why the chief priests did not accuse the watch of having been traitors to their trust; that they had been bribed to steal the body, or permitted it to have been stolen. The reason however is obvious: they sought to silence the soldiers, to hush the matter up. If this should come to the governor's ears, if the soldiers should repeat the story of that resurrection morn to other listeners, it would spread like wild-fire, and in that case their power and influence would be forever gone. No, it was not the heathen they accused, but it was the faithful followers of Jesus, whom the rulers in their vain efforts to keep down the truth, endeavored to stigmatize as deceivers in that they stole the body of Jesus in order to declare that He had risen and was still living in that self-same body.

We think this was a fearful stand for any religious leader to take, but it was the immediate result of the wrong attitude towards Christ which animated them, and which plunged them into this "false position." They denied His divinity, refused His complete salvation through faith, would not walk in His light, and so this gross darkness came upon them, plunging them from one false position to another still more shameful.

History repeats itself in these last days. There are those who set themselves up as spiritual teachers, and boldly deny the inherent divinity of our Lord, and from this wrong attitude of faith, finally come through a series of false positions into almost the same shameful expedient that the Jewish rulers were forced into. The Millenium Dawnists in denying the inherent divinity of the Son of God, have led themselves open to an awful plunge into error. One of their teachings is that Christ's body was never raised to life, but that His Father took the inanimate body, and that to-day it is preserved somewhere in heaven as a memorial; they further state that during those three days Christ Himself had ceased to be in existence except in the memory of His Father.

In thus denying the divinity of the Son and the literal resurrection of His body they agree with the chief priests and have likewise been forced into a like false position. Those teachers deny that Jesus appeared to His followers in the self-same body in which He lived on earth. In advancing this teaching, it follows as a natural sequence that Jesus joined with His father in deceiving His followers into believing that they were looking at and handling His resurrected body when that body had been hidden away in heaven by the Father. Of course the Dawnists do not say that God "stole" the body, but in order to account for its disappearance from the tomb, and yet not to admit that it was raised to life and lived in by Jesus, they have to formulate a theory. It would not do for them to declare that the watch stole the body; they know that through its disappearance their very lives were at the mercy of the Jewish elders. Neither would it do for them to affirm like those elders, that the disciples had stolen the body, for they cannot escape the fact that it was the appearance of Jesus in that very body, in all its resurrected, living powers, that caused them to proclaim a resurrected Christ. There is only one other course for them to follow; the Father and the Son plan out they will deceive the followers of Jesus for their own good. God the Father took away the body of Jesus from human gaze, and Jesus appeared in a changeable body, more or less like the temple He once lived in. This body had similar nail-prints; the brow was marked by thorns; its side was pierced as by a spear. This body He invited His followers to handle, to feel of the prints of the nails, to place their very fingers in the wounded side, and to be thus convinced "that it was He Himself and not a spirit," and yet all the time this body which they were thus led to handle was not the real body, but only a semblance—the real body, with all the marks of the crucifix being preserved inanimate and incorruptible in heaven. When Thomas fell down at the feet of Jesus with the cry, "My Lord and my God," he was thus persuaded because he had been deceived. Surely a wrong attitude toward Christ will lead to "false positions," and will terminate in great spiritual darkness unless repented of. Sad to say this darkness, which professes to be Millenium Light, is spreading rapidly, for as in the days of old, "men love darkness rather than light because their deeds are evil."

Dec. 2, 1909.

For the EVANGELICAL VISITOR.
A Night of Peril.

By W. R. SMITH.

It was a wild, dark night on Galilee. A fierce storm of wind was lashing the waters into foam along the shores. Out in the midst of the lake some four or five miles from any land is a little boat, in which twelve men are toiling in almost helpless despair to reach the other side.

It is the fourth watch of the night, and from sunset to nearly dawn they had been driven by a tempest of wind. The raging billows lift them on top of the crested waves and then dash them down into the watery valleys, threatening to engulf them. Fishermen though they are, and familiar with stormy scenes, yet with all their tact and skill it does seem that they shall finally perish. As they bend to the oars, they perhaps wonder if Jesus their beloved Master, who sent them on this mission over the lake has forgotten them in this hour of danger and need. Where can He be at this time of peril and distress? Why did He not go with them as He had done on a former occasion over the lake, in place of sending them off alone to battle with the elements in the dark stormy night?

Such may have been some of the thoughts that flashed through their minds as they toiled in rowing over the stormy waves. Did Jesus forget them? No, not for a single instant were these men, His disciples, out of His thoughts. From His secret retreat on the mountain side, where He was engaged in prayer through the dark hours, His ever watchful eye sees their fearful condition and goes to their rescue. He might have spoken a word from the shore and hushed the violence of the storm, and the lake become a calm, or employed the ministry of an angel to aid His beloved disciples; but no, He goes to them Himself.

As the Lord of creation He stepped from the shore onto the waters of the tumultuous sea and walked along as on dry land. He knew the exact spot on the lonely lake where to find them, and soon is near the little craft.

His disciples see Him. What can it be? a spiritual apparition to forewarn them of their certain doom and destruction? They are filled with terror and dismay and cry out in fear: "It is a spirit."

Most sailors are superstitious and have a great dread of the supernatural, believing that such visions are warnings of some impending calamity.

Not long are the disciples kept in suspense, as soon the well-remembered voice of their beloved Master calls to them, saying: "It is I, be not afraid." No need to tell His name, for they recognized who it is by the clear, soft loving voice, so often heard in days gone by.

Peter, with his characteristic boldness, seemed to think the circumstances demanded something from him, and requests His Lord to permit him to come to Him on the water. Jesus simply says "come." Peter, perhaps, scarcely realizing what he is doing, jumps out of the boat, and for a brief time is sustained by the power of faith on the water, then begins to sink, as though by some irresistible force, though doubtless he was a good swimmer, and exclaims: "Lord, save me." Instantly the prayer was answered, and Jesus stretched forth His hand, the same hand that was afterward nailed to the cross for you and for me, and grasped his sinking disciple from a watery grave, saying, "O thou of little faith, wherefore did'st thou doubt?"

Stepping onto the boat the wind ceased and the waves subsided, and, John says, they were immediately at land.

What a succession of most marvelous miracles in a few moments! No wonder the disciples say, "Of a truth thou art the Son of God," and worshiped Him as one possessing all power.

Every follower of Jesus is on a perilous voyage over the ocean of life. No one goes very far before they meet with storms of trial that would seemingly try to ruin and destroy them. The winds of temptation beat upon their frail bark while the heart often grows faint with fear. Yet Jesus, the great keeper of His people, with His omniscient eye, is ever watching over, and His everlasting arms are underneath to sustain and bring them safely home at last.

Jesus saw His disciples on the dark stormy lake, though they were not conscious of the fact, so to-day, He is ever with His church, though often it fails to realize it.

The storms of life that beat on the Christian also falls on their divine Savior, so closely is He identified with them. Jesus, our Redeemer, the Creator of all things, still controls the laws of nature for the final good of all and the Father's eternal glory.

The raging winds and surging seas that beat upon us while wafted over life's stormy waves, are not sent in

wrath, but only to test our faith and courage.

While passing through the perilous night scenes of earth may hope and faith sustain as we look forward to the bright morning land beyond, beyond the shadows of time.

Soon for some of us the sails of our little life craft will be furled, the storms all past, and we shall anchor in the haven of eternal rest.

Fredonia, Kans., R. R. 2.

For the EVANGELICAL VISITOR.
The Mission of Jesus.

By MAZY DOHNER.

In taking a retrospective view of the past and present ages, there come to our mind's vision, the lives of great men in whom was found the Spirit of God. Men who through faith subdued kingdoms and wrought righteousness, who triumphed over numerous foes; men whose lives were pleasing in the sight of God. But there has been recorded the life of One whose mission has never been equaled, whose faith never wavered and whose love is as fathomless as the sea. This was the life of none other than Jesus Christ the Savior.

In the very beginning of all things, Jesus was in the form of God, and was partaking of His very nature; thus He did not consider it robbery to be equal with Him in power and glory.

After the creation of man and after his fall brought about by yielding to the temptations of Satan, God thought it necessary to devise a plan whereby man might live and not die. He promised that Jesus Christ should come to earth and pay the ransom for sin, for He said He would put enmity between the seed of the serpent and the seed of the woman, and the seed of the woman should bruise the serpent's head.

God told Abraham, "The father of the faithful," that through his posterity should come forth this Jesus, and here we have the promise left by God to the Israelites; a man like unto Moses will I raise up. He shall be a leader of men.

The Psalmist and many of the major and minor prophets foretold the advent of Christ into the world. A Ruler and Commander they promised Him to be and that His name should be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Not only was John the Baptist eager to announce that Jesus, who was to live after him, would be mightier than he, but even the angels of heaven heralded His coming. When

the shepherds were keeping watch over their flocks by night there appeared unto them an angel saying, "I bring you glad tidings of great joy, for a Savior is born to you this day." Presently there was with them the heavenly host praising God and exclaiming, "Peace on earth, and good-will to men."

Jesus did not come to this earth to destroy the teachings of the prophets, but that their prophecies might go into fulfillment. He came not to condemn the world, but that the world by believing on His name might be saved. Neither did He come to do His own will, to judge humanity, or to be ministered unto, but rather to grant the wish of His heavenly Father, by giving His life to save the whole human race, if they would but accept the proffered mercy of His love and grace.

It was to the Jews, Christ's chosen people, that He first came to make known the mysteries of His kingdom, but lo, they despised and rejected Him. He was utterly cast down. We see Him turn to the Gentiles, and to all such as are eager to be instructed in the ways of truth and righteousness.

Jesus was anointed by the Spirit of God to proclaim the unsearchable riches of His glory, to such as sat in darkness and the shadow of death; to heal those who were broken hearted; to preach to the poor; to give sight to the blind, and to bring deliverance to the captives in distress. He came that all these might have life and that they might have it abundantly. For He promised to be in them a well of water springing up into everlasting life.

Unquestionable is the witness of Jesus Christ, that He came to accomplish this work for the Father. For who but the Son of God, at any time, could have performed such a wonderful miracle as that of saving an immortal soul from eternal death.

Jesus, having now done upon the earth all that lay within His power, calls upon His heavenly Father, saying "I have glorified thee on the earth." "I have finished the work thou gavest me to do." "I have manifested thy name among men." "I have given them the words thou gavest me." Christ's work having now been completed, the solemn hour draws nearer and nearer when He shall indeed face the hour of agony and death. Inspired by that holy love that had made He and the Father one in thought and purpose, He is prompted, even in the midst of the pressure that this thought brings to give encouragement to his beloved apostles. "Be of

good cheer," "I have overcome the world," are the words that meet their ears.

The mission of our blessed Lord and Master is finished. Lawless men have nailed Him to the cross. Listen to his final words, "It is finished." We behold His form and are made to shed tears as we exclaim, How beautiful, how spotless, how perfect the life!

Christ said that it was necessary for Him to take His departure, in order that the Holy Spirit might be sent upon the earth, which would convict the world in respect of sin, of righteousness and of judgment. He urged not only the disciples, but every Christian to tarry at the city of Jerusalem until they were clothed with power from on high. For He promised them that when the Holy Spirit would come upon them they should receive power and should be His witnesses in Jerusalem, in the cities round about and in the uttermost parts of the earth.

In conclusion we feel to say we have but barely hinted at what the life of our Savior has meant to the world. When we reflect upon His goodness, His kindness, and His love to poor, blundering humanity, words fail us in trying to give expression to the innermost thoughts of our souls. Prompted by the same kind of love that Jesus Himself possessed, we are made to exclaim, O, for more souls to whom Christ might reveal His secrets; more yielded lives in the service of our Lord and Master; more temples swept and garnished for the indwelling of the blessed Holy Spirit!

1155 W. 9th St., Des Moines, Ia.

Thoughts and Suggestions On Conference Work.

As the time of Conference is drawing near and the districts usually have their council meetings to consult and devise the best method or methods of advancing the cause of Christ and appoint the delegates to represent their respective districts in the near future. I feel like presenting a few thoughts in the VISITOR, if the article is deemed worthy for publication.

As Conference is the highest tribunal of the church, and is made up of delegates selected by the laity and officials that are expected to advocate the feeling and decisions of the district on questions entrusted to them, and use good judgment on all subjects that may be brought up in Conference, with all due respect to the members of Conference and the way the work is carried on I would make a few suggestions.

1. I feel that there is too much committee work done, giving the work too much in the hands of a few, making it too much of a secret order, and the plans carried out by those in favor of the subject advanced. I think if the work would be done more publicly that the members of Conference would all feel as though they had a share in the work; and a great many questions could be sooner disposed of and in a more satisfactory way. Some delegates have stated to the writer that it makes them feel as though they were no member of Conference at times.

2. As the school project is apparently at a standstill, and the Editor has been trying to urge the matter on and wondering where the trouble lies, I do not know as I can give any correct solution. We all have some idea formed. I feel as though it might be in operation at this time if the Ohio proposition had been carried out, and not have been headed off in Conference of 1906. Or it might be that the name has something to do with it, as the brethren may not all be in favor of having their children enthused into the mission work by not reading the minutes of the committee appointed as the Incorporating Board or not understanding what the school shall consist of, withhold their co-operation, possibly by giving the brotherhood at large a voice on the matter by vote between this and coming of Conference would be a means of settling the matter satisfactorily. I feel as though we needed a school to fit our ministers for preaching, that they understand the Bible and can explain the plan of salvation which requires a classical education to take a subject and explain it and stay by it to get the real meaning as God has designed it.

I trust Conference will use precaution in advancing things that will put burdens upon the church that will be grievous to bear, and have a tendency to cause members to drop out. I think it would be wise to have the voice of the Brotherhood on all of the important matters that spring up, as the cry is now from a large number that the burden is getting heavy to carry.

I may receive sharp criticism, but what I have written, I wrote in fear before God and love for His cause.

B. F. H.

If you tell your troubles to God, you put them into the grave; they will never rise again when you have committed them to him. If you roll your burden anywhere else, it will roll back again, like the stone of Sisyphus.—Spurgeon.

"They Were All Filled With the Holy Spirit."

(Continued from page 1.)

over to another and I heard him say: "One day I told a lie about you. Forgive me." Another lad went over to a companion and said: "I stole your pencil." Another said: "That time I fought with you I hated you; please forgive me." The boys were all confessing. I called the teachers in. We attempted to sing. The boys paid no heed whatever to us. They did not seem to hear us at all. I rang the school bell as loudly as I could. But still the boys went on. Then I walked over to a desk where there was a heap of slates, and shook them. Gradually I gained the attention of the boys, and, having done so, spoke a few comforting words to them and told them to go to bed. But what a glorious change there was in those lads the next day. Twenty-three of them were baptized the following Sunday. It might be said: "Surely they should have had six months' probation." They did not need it. Forty-three girls and boys were admitted into the church through baptism, on the following Sunday. But this fact, even did not seem to move our missionary brother. He kept away from the meetings. Well, I gave the address on "Quench Not the Spirit;" immediately all that trouble—that quarrelsome spirit—was swept right out of the church. There were mutual confessions, and the whole difficulty was put right. Still our brother did not yield. It was amazing to me. Suppose I came to London and held meetings, would all the leaders, would all the sons of Levi, co-operate with full hearted enthusiasm? Would there be faith, absolute faith, found in London, I wonder?

I have just left an eight days' meeting in Peking in the Methodist church there. There was great blessing outpoured, but not the fullness. About three hundred university boys are connected with that church. They did not yield; but it was resolved to continue their meetings. Last week I received a letter, from which I learn that the week after I left the mighty power of God broke those boys all down. With shame and bitter tears they confessed that when they heard I was coming, they had combined together and resolved that they were not going to let Mr. Goforth move them. It is strange unbelief, to think that *man* moves them.

ABSOLUTE OBEDIENCE NECESSARY.

Once more, if we would be channels

of this power, and if we would bring down blessings upon our own people, and all with whom we are connected, or for whom we are responsible, there must be *absolute obedience*. The Holy Spirit seems to be exceeding jealous along these lines. We had evidence of this in one place where I was holding meetings last December. Princetonian theology prevailed in the Mission there. We held our American prayer meetings—the missionaries there are all Americans—and there was such yielding and such melting down and weeping too, that I felt, surely, there can be no hindrance here. But the meeting continued day after day and the fullness did not come.

Now, if ever there was a saint, the senior missionary at that station is one. One morning he was with the schoolboys just before sunrise, when, suddenly, the mighty power of God swept through the school. Speaking of it afterwards, he said he had been in China twenty-four years and had never seen anything like that. The same night the girls' school was similarly swept by the mighty power of God. And yet the main congregation did not give way. What was the reason? A short time before I visited that station this missionary had gone down, one morning, to the street chapel expecting to find it open, but, instead saw the pastor sitting in his room, taking things easily. He spoke sharply to him. The pastor got up and retorted: "I am going to preach at the mission." The other begged him to forgive him for the hotness of his words. But the pastor was still stubborn. My friend, not satisfied with having confessed to the man whom he had offended, made confession also in our American prayer meeting; but even that did not seem to be enough.

The last night of the meeting came; the twelfth address had been given. We two were leaning over the pulpit. Although there was a movement, a great burden was upon myself. I was praying. I felt physically wearied, but still there was the burden of prayer. I said to my brother: "Somehow I am not satisfied. You have not got the fullness." "Why," he said, "we ought to be grateful throughout eternity for what we have received." "That may be," I replied, "but still this is not the fulness of blessing I have seen in other places, and what I expected to receive long ere this." Then the Lord rebuked me. He said, "Can you not stand still and see the salvation of the Lord?" I said: "Lord,

I will not pray any more. I need rest and will wait." Suddenly one of the foreign ladies broke down and confessed, and prayed; another followed her. The female teacher of the girls' school then broke down. Then the brother beside me, almost weeping, said: "Father, a long time ago Thy servant Moses spoke unadvisedly with his lips, and Thou wouldst not let him enter into the promised land, though he longed to enter. Thus Thou didst punish him for his sin. But, O Father, Thou didst only punish him. Thou didst not punish the whole people. Now, Father, thy servant here has spoken unadvisedly with his lips. Punish me, but punish me alone. Why shouldst thou withhold blessing from the whole people?" Thus he prayed.

One man cried out in awful agony. He was that delinquent preacher. Another man broke down. Then the boys' school teacher burst out crying, and then several women. The teacher said to the boys: "Get down on your knees." Immediately all those boys slipped on their knees, and the girls likewise. They were weeping and confessing all over the room. The doctor, who had been attending at the hospital, and was returning from the outside, as he drew near the building, heard the noise and thought there must be an express train coming rapidly from the south. Then, as he came nearer, the sound seemed like some mighty wind blowing from the north. Not until he got right up to the church door did he locate the tumult as inside the church. Men, women and children were all melted before the Lord. Now, that which had hindered the outpouring may seem a little thing—simply a hasty, hot word. But the Holy Spirit of God is exceeding jealous, and He must have His servant pure. He must "purify the sons of Levi" before they are ready to offer an offering in righteousness. Hence, in this instance, His servant must make confession publicly. The wrong publicly known, must be publicly put right.

THE POWER OF PRAYER.

Let me also say a few words about *the wonderful influence and power of prayer* in this instance. I saw a letter from Korea—the place where they had such wonderful blessing—and in that letter Dr. Moffat wrote: "Remember, when your meetings are going on all our Korean brothers and sisters will be praying; and, remember, their prayers are mighty and will

prevail." Prayer was the secret of God's blessing at Lioayang.

We went up to Moukden, and here I was amazed. They had not made any preparation whatever. They had neither had a prayer meeting, nor called any of the leaders together from outside, as I had begged them to do. I asked them to bring both churches together, East and West. Now, I am not given to pessimism, but I confess that when I went home, after the second meeting, where I had not seen much power, I was greatly burdened. Well, I went on my knees and started praying. In a little while God, as it were, said to me: "Can you not trust me? Am I not the Omnipotent One? The people here have not prepared for your coming. Even so, can I not still do My work?" I was at my ease after that.

Next morning the church elder came, and, kneeling where I had knelt, said: "Before the Boxer movement I was treasurer, and I had the church money in my hands. The Boxers came and burned up all the church books, and when the missionaries returned and asked me about that money I said I never had received it. I knew, that the books being destroyed, the missionaries could not prove me false. But the Lord has searched me through and through. I could not sleep at all last night." Then with his face right down on the floor, he said: "I will pay it all back; I will pay it all back." God was in the meeting at Moukden, though I scarcely realized it. The prayers of these Koreans had prevailed. The spirit of prayer always must prevail. I find that spirit everywhere. God did a sovereign work in Moukden, but my experience is that, generally speaking, He does not pour out His Spirit in fulness unless His servants prepare.

THE BLESSING AT PEKING.

At Peking, before I went to the Methodist church, I was in the Congregational London Mission. They did not receive the fulness of blessing there. It swept over *all* the women, but only partially over the men. It would seem that they had combined to resist blessing. During 1900—the Boxer crisis—some of them, among whom were leaders in the church—had got loaded up a lot, but during the meetings they disgorged. The power of God seemed to sweep through the audience, and many of them broke down.

(To be continued.)

OUR YOUNG PEOPLE.

The Bethany School.

A TRIBUTE.

By SADIE BOOK.

When God's people His voice obey,
And walk chastely in the narrow way;
He will guide in every place,
And for each trial give precious grace.

'Tis less than fourth a century,
Since some families resolved to try
To obtain homes for God's glory
In Oklahoma Territory.

The Lord upheld them as they went,
And numerous blessings to them sent.
Nor did they cease to honor Him
From whom cometh every good thing.

And as their children larger grew,
They were taught God's precious word
So true.

And anxious were their parents firm,
That such teaching they should ever learn.

But to attend the public schools
Was antagonistic to their rules
And as they looked to God in prayer
Suggestive thoughts were given them there.

Why could they not, by grace divine,
Conduct a school on a Bible line?
And so it was all brought about
That such should be their privileged lot.

What these children of God have done
Should be an incentive to each one,
To trust God for grace sufficient,
To live lives that are not deficient.

Ramona, Kansas.

Testimony.

"Bless the Lord, O my soul, and all that is within me, bless His holy name."

I praise the Lord for His goodness to me and for what He has been doing for me. I am so glad He called me when I was young. I was but eleven years of age when I came out, publicly, and gave my heart to God, and also took the plain way. But after this time, I did not progress as fast as I should have, and rather drew back, although I did not want to. But God was good to me, and about three years ago God met me again. I praise Him that He convicted me of the "Life more abundant," and that He gave me a hunger and thirst for more of Him. I am glad Jesus says, "Blessed are they which hunger and thirst after righteousness for they shall be filled" (Matt. 5:6).

Bro. J. R. Zook came here to conduct revival services on January 16, although I was anxious for this blessing. I had not taken a definite stand before this time. At the first service I determined that I would go through. Then the enemy came hard at me and kept telling me "to-morrow," until January 20, in the evening, after we had returned home from the afternoon service. The Spirit of the Lord was heavily upon me and (Bro. Zook, being at our home), I told him my condition. We then had prayer. I consecrated and after laying on of the hands, and through faith in the Lord Jesus Christ, I received the anointing of the Spirit, or sanctification. I praise Him for the Scriptures He gave me as a witness, I. Cor. 1:30; also Rom. 8:1, and Gal. 2:20.

O, I do truly thank and praise the Lord for what He has done for me, and it was all by His grace and goodness toward me. He has also given me this scripture, "Faith-

ful is He who has called you, who also will do it," and "His grace is sufficient."

My determination is stronger this evening than ever to go in this blessed way, knowing that the crown is not at the beginning nor at the middle, but at the end of the race.

I do love this narrow way, and I feel like saying with the poet, "The way is very narrow, but I'll follow all the way."

The revival meetings are still in progress here at Zion. About thirty have come out. We praise the Lord for these and are praying that more will come yet.

Pray for me that I may continue in this way and that He may keep me very humble before Him, and that my faith may still be strengthened in Him.

Yours in the service of the Lord,

BEULAH A. ZOOK.

Abilene, Kans., Feb. 10, 1910.

A Mother's Cares.

I do not think that I could bear
My daily weight of woman's care

If it were not for this,
That Jesus seemeth always near,
Unseen, but whispering in my ear,
Some tender word of love and cheer,
To fill my soul with bliss!

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell;
Things e'en my husband cannot see;
Nor his dear love uplift from me
Each hour's unnamed perplexity,
That mothers know so well.

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast;
The weariness of children's noise,
The yearning for that subtle poise,
That turneth duties into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,
And this thought brings me peace.
I do not need to say one word;
He knows what thought my heart hath
stirred.
And by divine caress my Lord
Makes all its throbbing cease.

And then upon his loving breast
My weary head is laid at rest,
In speechless ecstasy;
Until it seemeth all in vain
That care, fatigue, or mortal pain
Should hope to drive me forth again
From such felicity!

—Selected by Susie McCann.

Words.

Words are things of little cost,
Quickly spoken, quickly lost;
We forget them, but they stand
Witness at God's right hand,
And their testimony bear
For us or against us there.

Oh! how often ours have been
Idle words and words of sin;
Words of anger, scorn or pride,
Or deceit, our faults to hide;
Envious tales, or strife unkind,
Leaving bitter thoughts behind!

Grant us, Lord, from day to day,
Strength to watch, and grace to pray;
May our lips, from sin kept free,
Love to speak and sing of thee;
Till in heaven we learn to raise
Hymns of everlasting praise.

—Selected by Cleveland L. Gants.

There is no vital power in a religion
that you can pigeonhole into one day of
the week.

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Harrisburg, Pa. February 21, 1910.

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Personals From the Pulpit.

A gospel sermon from the pulpit should be an encouragement to saints and a warning to sinners. All classes should get some good out of it. "Preach the word. Reprove, exhort, with all longsuffering and doctrine." These few words of Paul to Timothy cover a wide field, and place solemn duties upon the minister of the gospel. While he is to reprove, rebuke, etc., and to declare the whole counsel of God, I doubt the wisdom of personals from the pulpit.

There is a person in the congregation, a brother or a sister, who has a bad habit, some weakness, or has engaged in something which the minister thinks needs some reproof. He shapes his sermon so as to fit the case. He is too timid to speak to them privately, so he gives it to them in public in the sermon; and although he calls no names, the whole congregation understands whom he is driving at.

The person for whom the dose was prepared drinks it down, but the digestive organs at this time are somewhat deranged, and the medicine does the individual no good. Others for whom the medicine was not prepared are offended. Our observation has been that personal thrusts from the pulpit are less effective than private interviews. A word kindly spoken privately, a friendly interview, a sympathetic reproof, seasoned with grace and charity, or a gentle admonition often sinks deeper into the hearts and lives of people than personal lashings from the pulpit. We can lead people better than we can drive them.

A minister having announced a special subject drew soem hearers who were not regular attendants at that church. The sermon was prepared for two members of the church and was rendered accordingly. It did them no good, and one of the visitors afterward remarked, "I'll never go to hear that preacher again. If he wanted to rake two of his members, he could have done it privately. We went there to hear a gospel sermon." Many similar illustrations could be given, but this one expresses the idea. The minister has the right, or at least assumes the right, to say anything he wishes from the pulpit. Paul says, "All things are lawful for me, but all things are not expedient. All things are lawful for me, but all things edify not." A sermon should be general and apply to every individual in the audience, convicting and encouraging. Hew to the gospel line and let the chips fly where they may.

From Africa to India.

MODERFONTIEN,
TRANSVAAL, S. A.,
Jan. 3, 1910.

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

At the place where we mailed our last communication we had to lay over for seventeen hours when we took train about midnight for Fordsburg, where we arrived about two o'clock next day and were met by Bro. Lehman and taken to his home, finding the family all well.

Next day being Christmas, services were held in the Mission chapel and a dinner prepared for the boys attending. About seventy-five were present. In the morning we spoke to a class of boys who were applicants for baptism; after this the theme of the birth of Christ was taken up by Bro. Sheets and Bro. Frey. In the evening we went to a service over in Johannesburg, several miles away at another Mission; one of the eighteen Missions started on the Rand or Gold Reef by A. W. Baker. This Rand is in the Transvaal; is about sixty miles long and about a half to one mile wide. There are over two hundred mines on this stretch. It requires from one hundred and sixty to one hundred and seventy thousand natives to operate these mines. These thousands came for miles, many for hundreds of miles to find work. They represent from twenty-five to thirty different tribes. They are hurled together in large compounds covering several acres each, a building around the entire plot with a large open court inside in which are also several buildings and a large bathing and washing pool; also a large cooking room where their porridge and food is cooked by steam, in from two to three dozen large iron kettles containing about a half barrel each. The outer building is divided into large rooms, in each of these there live from twenty to fifty of these native men; no women.

Each compound has from two to three thousand men. Here you see them in smoke of the open fire in the midst, as well the smoke of the pipe and cigarette, in filth and many almost naked. Their beds are rudely made of boards and a blanket or two. There conversation is anything but uplifting. Sometimes some are under the influence of strong drink, which brings on carousing and quarreling. Up in one corner of the compound we noticed a quarrel in progress in which clubs were freely used, and hurled with maddened force behind them. Many of these quarrels arise from tribal differences, as some are very jealous of the (so-considered) better qualities of their tribe.

Here is certainly a great field for mission work, in which much time and effort is expended, and not in vain, as some are reached by the gospel, and are blessedly saved and become workers among their own people. Some when going home to their own country open schools and preach to their people and thus the work spreads, and the seed is sown. It means much for these boys to stand true in the midst of all these surroundings of heathen darkness and sin; and I am glad to say that many do stand as monuments of God's saving grace and keeping power.

There are four of these compounds near

where Bro. Isaac Lehman lives, and his work is principally among these people, having a chapel in which a morning and night school is kept for the benefit of those who become interested in the gospel, and where also regular Sunday services are held. One important feature of this work is to go out into these compounds on the Lord's day and sing and pray and preach the gospel to them in a simple way, either in the several rooms or in the large open court in which latter often large crowds gather.

On Sunday morning we accompanied Bro. L. with a number of his class to three or four of these places to hold these services. There being a goodly number of us he divided his forces and sent a number of the native boys in a separate company, so when we returned home at 12.30 I suppose there had been twelve or fifteen services held. We are glad to note our confidence in the work carried on here and believe that Bro. L. is leading some of these boys to the foot of the cross and are being grounded on the solid rock, Christ Jesus.

In the afternoon there was a baptismal service held in which ten of these dark-skinned, once heathen boys, were buried with their Lord in baptism by Bro. Lehman. May these souls learn in a deeper sense the signification of that baptism.

On Tuesday morning we went down for a little while to the city market where ripe fruits, vegetables and mellons were in abundance. Saw the finest display of strawberries that I ever saw in my life. An American considers the price of pineapples very cheap, and better flavored than we get them at home.

From here we called at the home of A. W. Baker, a consecrated man of God; who was once a lawyer by profession, but whose heart is in the mission work, and has perhaps done more for missions, financially, than any other man in South Africa. At one of his Missions he publishes a paper entitled, "Africa's Golden Harvest."

In the afternoon, by arrangement of Bro. Lehman, we went down into one of the gold mines to a depth of a thousand feet. To operate these mines certainly costs money, labor, and, sometimes, life. From what we see here we can draw some spiritual lessons. Of course we did not go down into this large cavity in the earth without a guide. If we would have, we no doubt would have lost ourselves. Our guide knew all the nooks and corners, and dangerous places of the mine. So we trusted our guide, confided in him, followed him, and obeyed his instructions, and were brought out safe. Another lesson we draw from what we see here; the gold in its crude state lies invisible in the solid rock which is drilled and blasted, broken up with sledges, taken out of the heart of the earth to the mill, crushed under the heavy crushers, washed and by various processes is separated, finally put into the hot furnace and comes out eighty per cent. pure, then is shipped to the mints, where it is passed through the heated furnace again and again until all the dross is eliminated and the smelter can see his image in the gold. But this is not all, it is coined and then there are scrutinizing tests to undergo. The coin must be right in color, then it must be cast on the balances, it must have proper weight, and lastly it is cast on the test stone to prove its jingle. Are

not these beautiful lessons for us? How much work and patience, and love the Father does have with us to bring us out bright and shining for Him, with proper color, weight and jingle, as Christians, ready for a better place than this earth, heaven and glory. And yet 'tis true as the apostle says in Heb. 12, that no chastening for the present seemeth joyous, but grievous, but afterward worketh the peaceable fruits of righteousness to them, that are EXERCISED thereby.

Early Wednesday morning we took train at Fordsburg to go to Bro. Jesse Eysters, formerly from Kansas, arriving there about ten a. m. They are in charge of one of the Baker Missions, where a school is in their charge, especially for young men who expect to give themselves to evangelistic work and teaching. At present there are six of these boys in the school. At one of the R. R. stations on our way here, where we had to wait for an hour or more, we walked over to a factory where compressed brick are made. In our strolling we chanced to get to the potter's house (Jer. 18), where a little old man, an Englishman and a local Wesleyan preacher, was sitting at the potter's wheel making earthen vessels. He preached a good sermon in explaining to us all about the preparation of the clay, the fashioning of it, and the coloring, the glazing, gilding and burning of the vessels; for these beautifying touches they are burned in the furnace as much as three and four times. These last fires are hotter than the first. Sometimes these vessels will stand the second and third fires, but fail in the fourth. He told us what a loss he had not long since because of some mishap in the burning. Are not these some beautiful types for us in our Christian life and experience? Peter 1:7 speaks of the trial of our faith. Hezekiah was to learn what was hidden in his heart (II. Chron. 32:31). Job was to be apprised of the fact that there was self-righteousness lurking within him yet (chapt. 40:8), which he fully acknowledged after the smelting process was gone through with (chapt. 42:6). Facts are stubborn things. Theories may be held in our minds, and may also be clearly set forth; but to have them verified in our hearts and crystalized into actualities in our lives, will better qualify God's children to go forth into circulation, as properly minted, and tested coin to be used for the glory of God.

On Friday, December 31, accompanied by Bro. Eyster, we went up to Pretoria, the capital of the Transvaal, expecting to visit a mission in charge of Mr. Crew, of the Swiss Mission. It being the holiday season, a number of their workers were here for a rest and did not have room to entertain us for the night; so we went back to the city and spent the night at a Mission in charge of H. M. Turney, an American evangelist, who came to Africa within the last year. Here we were very kindly and courteously received; it being the last evening of the old year, they had a watch night service, consisting of song, prayer and testimonies until the old year was fled. The new was welcomed and entered by singing the hymn, "I'll go every step of the way."

Saturday afternoon we returned to Bro. Eysters, where we remained over Sunday. Sunday morning Bro. Eyster and Bro. Frey went to one of the mines about

five miles distant to hold services in the compound. Bro. Eyster, with his native students, have a regular Sunday service at this place. We remained at the mission where we had a service with the workers and a few children who gathered in.

This was also Bro. Sheets' birthday, being now sixty-one years old; in connection with which a few remembrances from Matopo Mission which secretly came along in our baggage and were presented to him at an opportune time, also some scripture verses. This seemed to be a little surprise. We expect to return to Fordsburg to-day, and the last of the week purpose being at the Beulah Mission, which is in charge of L. A. Swansons. Mrs. Swanson was formerly Barbara Hershey of Kansas.

According to present plans we expect to sail from Durban on January 13, and arrive at Bombay February 2 or 3.

Wishing that Father Time may give to all the readers of the VISITOR three hundred and sixty-five happy days in the service of the Lord,

We remain, yours, under the blood,

JACOB N. ENGLE.

JOHN M. SHEETS.

From Africa.

Once more we send greetings from Africa to the readers of the VISITOR. We praise God with the words of the Psalmist. "Bless the Lord oh my soul, and all that is within me. Bless His Holy Name! Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies" (Psalm 103:1-4).

We were blessed with a visit from Elder Engle and Bro. Sheets, also Bro. and Sister Frey from Rhodesia. The former two came to our place on the 29th of December. They both look quite natural, but considerably older than when we last saw them eight years ago. We enjoyed their stay with us very much and had the privilege of hearing from many of our friends some of whom seem to have forgotten us. They were with us until January 3, on which day we had a meeting for them in the plantation of trees near by. Bro. and Sr. I. Lehman were also with us. We spent a profitable time in prayer, testimony and exhortation from the word.

Bro. and Sr. Frey remained with us until January 7, whose stay we also appreciated very much. Thus another long looked for visit is in the past. Friends come and go but Jesus abideth ever. He is a Friend that sticketh closer than a brother; so we praise Him to-night for the consciousness of His indwelling presence, and have the testimony that the blood of Jesus Christ cleanseth us from all sin.

This forenoon was again spent in the compounds and seemed to be a time of special blessing from the Lord. In the first service when we went to prayer five or six earnestly sought the Lord out in the open. In the second service was a native from New Zealand. Learning he could not understand Zulu, I addressed him in English and he and another one surrendered themselves to Christ. Also visiting the sick in the hospital there seemed to be a spirit of seeking after God.

So another day's seed sowing is in the

past and trust it will bring forth fruit unto life eternal.

Yours in the battle for souls till Jesus comes.

J. R. EYSTER.

Intokozo, M. S.,
Modderfontein,
Transvaal, S. A., Jan. 9, 1910.

REPORTS OF FUNDS.

More Town, Mich., Building Fund.

Amount formerly reported,	\$224 42
A brother, Brown City, Mich.,	75 00
Work donated by brethren,	75 00
Harrisburg, Pa.,	20 00
Markham, Ont.,	9 00
J. B. and Anna Shirk,	10 00
Lydia Johnson,	1 00
S. A. Whisler,	9 50
Mechanicsburg, S. S.,	7 50
Bertie S. S.,	20 50

Total, \$451 92

Balance due, \$177 80

Painting of house and building of stable yet to do.

I wish to say the \$177.80 has been paid by a brother and he holds the church responsible until paid. He has also given liberally.

JONATHAN LYONS.

Buffalo Mission.

Report for January, 1910.

Balance on hand, \$12 18

DONATIONS.

I. H. N., \$5; I. H. N., \$4; Bro. and Sr. Emanuel Wingert, \$5; Bro. and Sr. Ehlers, \$5; Jno. Shafer, 50 cents; I. H. N., \$4; Black Creek church, \$9.

EXPENSES.

Two tons coal,	\$12 50
Spent for poor,	1 00
Groceries, household, etc.,	14 06
Balance on hand,	\$17 12

PROVISIONS DONATED.

Clarence Center, N. Y., donation of provisions; Bro. P. M. Climenhaga, basket of apples; Sisters' Sewing Circle, Pleasant Hill, Ohio, bbl. of clothing for poor.

Jabbok Faith Orphanage.

November 1, 1909, to February 1, 1910.

Receipts.

J. R. Charleston, Mechanicsburg, Pa., \$2.00; Rosebank, Kans., S. S., \$30.25; Rosebank, Kans., S. S., primary class, \$2.84; Geo. Moser, Thomas, Okla., \$2.50; Charles Gartner, 50 cents; Bethany S. S., Thomas, Okla., \$40; Zion, Kans., S. S., \$26.60; Fairview, Ohio, S. S., \$10; Abilene, Kans., S. S., \$39.17; Abilene, Kans., S. S., Primary department, \$10.

Ramona, Kans., 1 box dry goods, shoes, etc. May the Lord abundantly bless all who so kindly contributed to this work.

E. N. ENGLE,
Superintendent.

Treasurer's Annual Report of the Brethren's Fire Aid.

Losses and expenses for year 1909 were as follows:

Printing, postage and stationery,	\$25 71
March 5, James Eyster, Okla.,	18 75
May 14, H. Lenhart, Kans.,	10 00
June 26, M. L. Brant, Kans.,	32 00
August 11, Barbara Kuhn,	15 76
Sept. 10, Henry Brandt, Pa.,	13 50
Sept. 21, David Cassel, Ohio,	30 00
November 26, Sarah Shumberger, Pa.,	200 00
December 1, Secretary's salary,	35 00

Total expenses, 1909, \$380 72

Balance on hand, Jan. 1, 1909,	\$84 65
Collections for the year, 1908,	2,654 11
Total,	\$2,738 76
Less expenses,	380 72

Net balance Jan. 1, 1910, ... \$2,358 04

For the benefit of those who are not well informed of the Brethren's Fire Aid, we will state that the present assessment is nearly two and one-half million, the tax rate for the year 1908 was 1 1-5 mills; for 1909, 1/2 mill. The committee and other officials of the Aid thought it advisable to lay a small rate of one-half mill to help even up future losses.

We also wish to state that a re-assessment is being taken of the entire Fire Aid, and all who are not assessed later than January 1, 1910, should see to it at once as all applications will be cancelled issued prior to January 1, 1910.

While we believe there are many Brethren who would avail themselves of this organization, if they would be more in touch with the same, and for the benefit of those we will give the names of the assessors in the different districts: L. S. Hoke, Manzanola, Colo.; J. R. Eyster, Thomas, Okla.; W. E. McCulloh, Morrisson, Ill.; Isaac Stern, Roaring Springs, Pa.; D. F. Kipe, Roadside, Pa.; J. G. Leshner, Greencastle, Pa.; J. Will Keefer, Millersburg, Pa.; C. S. Brenner, Smithville, Ohio; J. W. Neisley, Carlisle, Pa.; B. F. Long, Salona, Pa.; Jno. Rellinger, New Paris, Ind.; Lewis Ausherman, Chambersburg, Pa.; Jno. S. Engle, Hummelstown, Pa.; M. L. Brandt, Upland, Cal.; Geo. W. Asper, Newburg, Pa.; Jno. C. Dick, Canton, Ohio; L. L. Moist, West Milton, Ohio; D. A. Myers, Urbana, Ohio; Solomon Baum, Ashland, Ohio; A. O. Wenger, Chambersburg, Pa.; J. F. Moist, Clayton, Ohio; D. S. Wagaman, Abilene, Kans.; H. E. Wolgemuth, Mt. Joy, Pa.; Jno. K. Landis, Souderton, Pa.; Levi S. Heisey, Mechanicsburg, Pa.; Jno. S. Engle, Hope, Kans.; J. H. George, Des Moines, Iowa; Samuel Wolgemuth, Mt. Joy, Pa.; W. H. Kreider, Shamokin, Ill.; Samuel Good, Dallas Center, Iowa; Henry Doutrich, Lebanon, Pa.; A. B. Musser, 68 North Twelfth street, Harrisburg, Pa.; A. B. Lehman, Tilden, York county, Pa.; Levi Byers, Hamlin, Brown county, Kans.; Isaac Ginder, Mt. Joy, Pa.

M. S. SEACHRIST, Treas.
B. H. NEISLEY,
E. H. ZERCHER,

Committee.

BENJAMIN O. MUSSER, Secy.

Subscription Credits.

From February 3 to 17.

Lizzie Dartnell, Amanda Garis, Maud Hout, Catherine Kissling, A. R. Good, Isaac H. Rohrer, Isaac Hunsperger, Emma Carbaugh, Lizzie Sollenberger, Mary Breneman, Jos. L. Musser, Amos B. Sollenberger, B. L. Musser, Clark M. Hock, Fannie B. Hoover, M. H. Oberholser, Jno. Hile, Maria Sollenberger, S. O. Wenger, Jacob W. Sollenberger, Henry Sollenberger, C. L. Null, Wm. Kiner, Mrs. D. R. Kier, S. Groff, Clayton Engle, H. A. Garman, Fred. Nigh, Alvin Gottshall, John B. Neisley, Grant Fetrow, Elizabeth Smith, John E. Keefer, David Neisley, J. P. Keefer, Mrs. P. G. Breneman, Watson Romberger, Elmer J. Long, Levi Cassel, Katie Shultz, Mrs. S. Burger, Jacob Paulus, John Smith, Mrs. P. W. Shearer, Mary Schlagenweit, David Bowers, Sr., Danl. Bowers, Ezra Smith, J. H. Smith, A. T. Smith, Leah Hollinger, Jos. G. Baker, Mrs. S. H. Miller, Jonathan Lyons, H. L. Stump, David Stoner, Annie M. Walters, Lizzie Herr, Eli M. Eshelman, Wm. Neiman, Amos Engle, Andrew Zercher, Ezra Zercher, B. O. Musser, Mary K. Herr, Mrs. Albert Strickler, Hiram Wolgemuth, B. L. Troutman, Mrs. Elida Mumma, Mrs. Emma Sollenberger, J. A. Lee, J. L. Kreider, J. M. Kreider, Mrs. A. Carver, David Rock, Danl. B. Brubaker, Mrs. David Hitz, Jacob K. Gish, Eli Wolgemuth, N. S. Ginder, Katie Haldeman, H. O. Musser, Harvey A.

Garman, Isaac Givler, Rev. D. Wolgemuth, Amos Wolgemuth, J. E. Wolgemuth, H. B. Hoffer, Levi H. Martin, Amos M. Sheetz, Anna Nissley, Daniel B. Bradley, Isaac H. Brandt, H. T. Frey, Albert Rettew, Benjamin D. Peters, Henry B. Gible, Daniel B. Wolgemuth, B. S. Brubaker, Abm. S. Bradley, Aaron H. Heisey, C. O. Lehman, F. S. Brubaker, Henry D. Peters, Samuel J. Becker, J. C. Kready, Monroe Dourte, Emma Dourte, H. Brownsperger, Daniel W. Frey, Samuel G. Nornhold, Jno. B. Bradley, Eph. G. Shearer, A. B. Brubaker, A. U. Snyder, David B. Ginder, G. H. Brubaker, Henry A. Sheets, A. W. Heise, Eli Baker, I. C. Baker, Jacob K. Byers, Joseph Free, J. P. Cassel, Samuel Sellers, C. M. Christenson, Mary E. Long, Irwin Stoner, Rebecca Russel, D. M. Miller, Catherine Brown, W. L. Kreider, N. H. Sollenberger, W. C. Deemy, H. L. Trump, G. W. Trump, A. J. Trump, B. F. Jury, Mrs. J. C. Kauffman, J. G. Engle, I. Shockey, J. K. Bowers, Samuel Poley, Ida V. Harley, John Tyson, Abner Martin, Christ. Hiestand, John Shank, J. W. Crider, Eph. Hershey, Adam Fishburn, Barbara Book, Susanna Ulrich, Barbara Kuhn, Wm. Mickey, Orpha Eshelman, David Stamy, Mrs. John Funk, Elizabeth Winters, N. W. Eshelman, F. Elliott, Barbara Horner, B. L. Thuma, N. C. Michael, Jacob Wilhelm, Adam Johnson, Mrs. Aquilla Beam, Albert Wilson, Isaiah Basehore, Fanny Brehm, J. W. Neisley, Jennie Horst, John D. Winger, John Asper, Mrs. Harry F. Light, John H. Bicksler, Catherine Derfler, J. H. Byer, Minnie Shelly, Mary S. Heisey, Ezra G. Gish, S. E. Brehm, Mary E. Engle.

A Texas Letter.

"Oh that men would praise the Lord," is the continued expression of the Psalmist, and we will endeavor to make his praises known and glorious. For the information and satisfaction of our friends, many of whom requested that we report through the VISITOR of our getting along, and how we liked the country and people, we give the following:

We like the country and the people. They are sociable and kind and there are many hungry hearts. There is much nice, good land and the climate is delightful. The gardens that have been planted in the right time have done well. There are nice vegetables, such as cabbage, lettuce, onions, radishes, spinach, etc. Some are busy planting their early potatoes. Doors and windows are wide open. We surely enjoy this country, and so would many of the readers of the VISITOR. We wonder sometimes why this country has not been occupied or inhabited sooner. The land is all owned by some one. Rich men bought it at a very low figure and many of them have become millionaires. Land can be bought very reasonable—ten dollars an acre and upward—and there are great opportunities for people to get good homes, and, still better to do mission work. I would to God that some who may read these lines would say,

"Lord, take my life and let it be Consecrated, Lord, to thee."

I often wonder that God's children

are not more willing to consecrate themselves to the service of our blessed Master who said I will never leave thee nor forsake thee. Do we believe these blessed sayings of our blessed Master who came to save us? Yes, He redeemed us with His precious blood on Calvary. It is to be regretted that there are so many drones in the churches. Let us pray God to convict them.

*"Oh ye saints arise, be earnest,
Up and work while yet 'tis day;
Ere the night of death o'ertake you,
Strive for souls while still 'tis day."*

As I have had opportunity for observation, having traveled considerable in this big world, I see the need of consecrated workers more every day. Many people know a little of God and His Son our Savior, but they need the light more and more. A Catholic lady said to me that she was a church member, but did not know the Lord. Another one said if there is so much love and joy to be enjoyed, she did not have it. She wanted to be let alone, even if she would be lost. I said she must not think that way. She should ask God to give her light. Another one said, "I think there is no hope for a backslider." I said, "Yes, there is," and encouraged her to take courage and believe the promises of God, and praise God, she was encouraged and received a blessing.

Dear readers, let no one be afraid to go forward in this plain way of self-denial. Just the other day my husband and I drove out of town, and, going along a main street, a lady saw us, and she said to her daughter, that she wished she could have a talk with those people. When I came to call on her—as I go from house to house—she was so glad and rejoiced that her wishes were granted. I praise God for giving me a willingness to go forth in His name and filling me with His Spirit, and, as I sometimes say, "With the holy go in me." I ask an interest in all your prayers that God may keep me in health and courage and zeal to go forward in the work which He has given me to do.

I make no difference either with creed or color. In Africa we talked with the natives through an interpreter. Here we need no interpreter. We can speak German or English and be understood. Hallelujah! We are children of a king and are marching to Zion. Some people say, "Don't you get tired?" Yes, we do. But our Savior was weary and he sat down by the wellside to rest, and the woman

that come to draw water heard the truth and believed and became a missionary. Cannot we, by faith in God, do likewise? God help us to do what we can.

We live in the country, fourteen miles from town, and, in case of sickness, we cannot get a physician, and must go to God, which we do. The other week my husband was so very sick. It appeared as though his end had come. He had overworked himself and suffered much pain. He thought his dying hours were near. He told me his desires as to the future for me, as I stood by him at his bedside, his pain seemed to overwhelm him. I thought, "Oh Lord, help," and I walked out into the kitchen and knelt before the Lord and said, "Oh, Lord, rebuke the devil and make him let my husband alone," and "Oh, Lord, give my husband relief and rest," and I walked to his bedside and he became so quiet I could scarcely see him breathe. As I waited he soon breathed naturally and slept over an hour. On the following Lord's day we had services in our home, and the brethren anointed him and prayed God to heal him and spare his life for the service of the Lord and the welfare of humanity. He is now able to go about his duties, and oh how we praise God for the unity of His Spirit in the believers and the oneness in the faith. May God help his children to be more of one mind.

If any of our friends are coming to this place, Victoria, they can find excellent entertainment at 105 East Forest street, Mrs. Adams rooming house. She is a very kind lady and will make you welcome. We hope some of our friends may be willing to come and see what good there is in this land for them. God bless you all and make you a blessing. Any one wishing to write to us, address us at Victoria, Texas.

Yours in the faith,

KATIE ANN MYERS.

For the EVANGELICAL VISITOR.

In Sunny California.

"The mill will never grind with the water that has passed." The above came to our minds recently in view of the heavy rains which filled the gutters in the streets and ran in rivers through the valleys, fed by the swollen streams in the mountains. The opportunities which are past never return to us again. Man with his imperfect foresight is oft-times slow to see an opportunity until it is past. Naturally enough then follow regrets. "Had I only done thus and so. What an op-

portunity I had. What great things I might have done."

"But the mill refuses to grind with the water that is past." With sad hearts we see those who should be saved neglecting their opportunities. Perhaps we as individuals have neglected our opportunities in living up to that high standard of Christian life, which we were expected to present before them. Perhaps the church, collectively, has neglected her opportunities in not reaching out after those who through her influence might have been saved. All around us we see opportunities. Yes, a great field is open. Much land to be possessed.

We are glad, we do not stand alone in our opinion as to this harvest field of souls in this valley. The Lord gives us such beautiful climatic conditions, where it is literally true that "December's as pleasant as May." We often think this is a sanitarium prepared by God's own hand. Oranges upon the trees in mid-winter; also ripe olives are being picked. One mile distant, in direct view of our home is what I call the Mount of Olives, a beautiful olive grove extending part way up the mountain side.

Now and then some of the brethren come here to visit us and to look over the ground, feeling impressed that in the Lord's own good time there will be a work of saving souls established in this place. Recently Bro. and Sister Plum, of Upland Cal., were with us. Their visit was appreciated. A little later came Brethren D. Wagonman and S. Bert, both of Kansas. Although we were not personally acquainted with them before they came we realize there are Christian ties which are not easily forgotten, and we hope to have them with us again. Sister Eyer, wife of Bro. Isaac Eyer of Upland, and children also made us a visit; also Sister Byer, wife of Bro. B. Byer, also of Upland. We believe the Lord has a work for the brethren here among a class of people which other churches fail to reach.

NANCY REICHARD.

Hemet, Cal.

If you fear God and believe that he is with you, God will prosper your plans and labor; but never make that an excuse for saying in your own hearts, like Jacob, "God intends that I should have these good things; therefore I may take them for myself by unfair means." The birthright is yours. But do not make that an excuse for robbing and cheating Esau.—Charles Kingsley.

Hiding Sin.

A boy walked into a painter's shop one day and stood looking at the different colors. The painter had gone out for something, and the boy thought he would investigate a little.

On the floor stood a keg containing fifty pounds of thick white lead, and close beside it, was a small one filled with Indian red, all ready for the brush. In each was a wooden paddle for stirring up the paint. The boy took hold of the paddle in the smaller keg and held it up, watching the thin red stream which flowed from the end. Something startled him, and he turned quickly and let a single drop fall into the white lead. The boy was frightened and wanted to repair the mischief which he had done, but he went at it the wrong way. The red paint had not mixed with the white, for the white was too stiff. If he had taken a little stick, or the point of his pocket knife, he might easily have lifted it out and there would have been no harm done.

Instead he tried to hide it by stirring it in. At first a little red streak followed the paddle round and round; soon it disappeared, but some of the lead was stained a very light pink. The boy stirred deeper and deeper, and at last he thought that the red streak was hidden, and it seemed to him that it was as clear and pure as ever. But the first thing that the painter said when he came in and looked at it, was, "That keg of white lead isn't very white. I wonder what's the matter with it?"

Some of us have tried to do the same thing with the spots in our characters that the boy did. Instead of removing the spots, we seek to hide them. It's a very poor way. Root a sin out and you are rid of it.

To leave it no matter how well it is covered up, the painter will find it, if no one else does.—*Selected.*

A Witness for Jesus.

The Rhenish Mission has had a heavy loss. August 20 Missionary A. Lett was killed by the heathenish inhabitants on an island west of Sumatra. He was an efficient worker, and by his energy he accomplished much which others considered impossible. Several times he had to change his field of labor, and start the work in new places. In August several Dutch officers undertook an expedition to an island called Pageh, to regulate some affairs. A. Lett was taken along as interpreter. When the island was reached he offered to go to shore

by himself. He refused military protection, but promised not to leave the boat, but only to approach the shore and confer with the people there assembled. He tried to persuade the people to surrender; and several men were willing to follow him to the ship. Two of them stepped into the boat with him. Before they had gone very far they suddenly attacked Lett with their knives, and maimed him in the most terrible manner. One foot was cut off and the breast cut open that the lungs were exposed, and his chin-bone was broken. Then the men sprang into the sea and fled to shore, amid the applause of the people on shore. Lett was taken on board the ship and a physician attended to his wounds. Then the ship sailed to the near by station Skakap, where Mrs. Lett was taken on board. What a pitiful sight! Lett was conscious in spite of his terrible wounds, and could say farewell to his wife. Before he died he prayed, "Father, forgive them, for they know not what they do." When he was to be bandaged the second time he died. From this we can see that the time is not passed when the messengers of Christ have to seal their faith with their blood. Neither have they been afraid to do it. What do those say now who despise the missionaries? Do they still believe that missionaries go out only to have an easy time and to withdraw from the control of the home church? Who of you would have grace enough to die for Christ?—*Selected by Sarah Wiebe.*

Not in the husbanding of our strength, but in yielding it in service; not in burying our talents, but in administering them; not hoarding our seed in the barn, but in scattering it; not in following earthly human policy, but in surrendering ourselves to the will of God, do we find the safe and blessed path.—F. B. Meyer.

"The more a man denies himself, the more he shall obtain from God."

MARRIAGES.

WITMER—DONER.—On February 1, 1910, Brother Isaac Witmer, of New Dundee, Ont., and Sister Elizabeth Doner, of Stayner, Ont., were married at the home of Brother Abraham Doner, near Stayner, Ont., Elder Charles Baker officiating.

OBITUARIES.

LEIDY.—Mark, son of Bro. Irvin and Sister Alice Leidy, was born June 4, 1909, died February 4, 1910, aged 8 months, near Woodbury, Pa. The Funeral was held at the Brethren M. H., near Woodbury, Pa. Interment in the Dry Hill cemetery. Ser-

vices were conducted by the brethren Isaac H. Stern and D. Martin Miller.

LEHMAN.—Harvey William Lehman, son of Leah Fasnacht, was born November 7, 1908, and died January 23, 1910, aged 2 years, 2 months and 16 days. Funeral was held at the Mastersonville church, Lancaster county, Pa. The services were conducted by Elder Henry B. Hoffer, C. O. Lehman and Henry Ober, of the Church of the Brethren. Text, John 16:19, 20. Interment was made in the adjoining cemetery.

PACE.—Eva Elsie Pace, a member of the Jabbok Faith Orphanage family, was born in Oklahoma City, Okla., April 3, 1906, died at Thomas, Okla., January 26, 1910, aged 3 years, 9 months and 23 days. While this child was a helpless invalid nearly all of her short life, yet through her helpless condition and also through some marked evidences of superior mental activity, she had endeared herself to many who knew her, and especially to the immediate family. Funeral services were conducted from the Home by Bros. Henry Landis and John Frimyer. Text, Matt. 13:3 and Job 14:1. Interment in Thomas cemetery.

HERR.—Elizabeth Herr was born December 11, 1836, died February 8, 1910, after a week's illness, aged 73 years, 1 month and 19 days. She was a devoted sister, loved by all that knew her. Her husband preceded her to the spirit world about five years ago. She died at the home of her daughter, Mrs. John Kayler, of Elizabethtown, Pa., and leaves three children to mourn her loss, Mary, Kathran, Jacob, and four grandchildren. She also has four sisters, Sister Eyer, Sister Hoffman, Sister Smith and Sister Eyre, who lives in Kansas. Interment at Reich's cemetery. Elder Aaron Martin and Rev. Hoverter, Church of God, conducted the service. Text, Revelation 14:12, 13.

LONG.—Bro. David Long, of Royers Ford, Pa., met with sudden death at the shop where he was employed on February 3, 1910, while at his work grinding at an emery wheel, the wheel burst and a piece struck him on the head causing instant death. His age was 60 years, 7 months and 21 days. He leaves to mourn, his wife, Sister Harriet (nee Harley), and eleven children, all grown up. Funeral took place February 6, interment being made in the Brethren cemetery near Gratersford. Bro. Enos Tyson, and Bro. Jesse Ziegler, of the Church of the Brethren, officiated at the home, and Elder J. B. Detwiler at the church. Text, II. Kings 20:1, "Set thine house in order for thou shalt die and not live."

BRUBAKER.—Bro. Isaac L. Brubaker was born near Mastersonville, Lancaster county, Pa., April 4, 1837, and died at his home at Navarre, Kans., January 29, 1910, of gangrene, after about five weeks of much suffering. He was married to Anna W. Brubaker, October 17, 1861, who survives him. To this union were born eight children of whom the oldest died in infancy. Those who survive him are Allen B., of Mt. Hope, Pa., Mrs. J. G. Engle, of Hope, Kans., Mrs. D. K. Breneman, of Galva, Ks., Mrs. W. M. Philippi, of Boise, Idaho, Urias B., of East Pittsburg, Pa., Mrs. Jesse Eyster, of Transvaal, South Africa, and Simon B., of Savannah, Ga. Also twenty-seven grandchildren. In 1885 deceased moved with his family to Galva, Kans., where they resided until the Winter of 1908, when he and his companion moved to Navarre, Kans., where they lived at time of his death. In December, 1888, he was converted and united with the Brethren in Christ Church (for some years performed the office of a deacon) and continued in its fellowship until he joined the church triumphant. Funeral services were held in the Belle Springs church, conducted by Bro. S. B. Wingerd and Homer Engle, assisted by Bro. John Herr and Jacob Books. Text, Job 14:14. Interment in the adjoining cemetery. His age was 72 years, 9 months and 25 days.